4. Birth

Intercourse stops at the fourth or fifth month of pregnancy, and normally is not resumed till about six months after the birth of the child. When the woman's time has come, she sets up "where the hut", and the husband must then lodge elsewhere, either building himself a rough shelter or living with one of the neighbours in the settlement. During the act of birth the woman is helped by a midwife, ageabyanto, and her mother is present if possible. She stays for six or seven days in the hut after giving birth, and may then see her husband for the first time since she "entered the hut". The child's baby name is kept secret for several weeks after its birth, and only its real name is used, even by the father. At this stage the mother must be purified by her husband, who kills a goat (which he must buy or steal if he has none of his own), and rubs the fat and undigested grass from its stomach (nyara) over her face, breasts, and belly. After about three months the husband may come back to live in the same hut.

The birth of twins is not liked, for they are abnormal, and the mother may observe some several taboos ("they are bad because they make the mother unclean"). If the father should have set a trap at the time when twins are born to him, it is believed that that trap will never catch an animal. The most unpleasant aspect of the birth of twins is removed by the killing of a goat (which the husband must get by any means if he owns none) to be eaten by the mother and her female friends.

A girl who has a child before marriage is called, as among the Ganda, omufumbo, and becomes unclean ritually as a result. She may be purified, however, by the step responsible or one of the male relatives who must kill a he-goat. The meat is eaten by the men and women of the settlement, but not by the girl; and the stew or undigested grass from the stomach is rubbed by one of the women over her face, neck, and breasts, and then washed off. By this means she becomes clean again, unlike such people among the Ganda, who remain unclean all their lives.

A baby is suckled as a rule until the mother is well advanced with her next pregnancy: the standard period was given as "twelve months". If the mother has no milk, or not enough, she goes about begging for milk, sweet milk; but as often as not in such cases the baby dies of starvation. It is weaned by being stopped when it tries to suck, and by the application to the nipples of something bitter, generally a concoction made from the root of a bush called kwibwet (Ganda, kiwawuli). At this time it is fed with milk from a small gourd, and if no milk can be got, it is given honey instead. It is also given bits of meat cut up small and fed from a spoon made of a piece of gourd, and gruel made from maize or eleusine meal mixed with honey.

If the mother dies in child-birth, her husband's mother or some other female relative takes charge of the baby and feeds it with milk from a small horn: if milk cannot be got, honey and gruel are tried; but very small babies fed in this way seldom live. Sometimes the child may be adopted by a married couple.

Sometimes people are made ill by evil spirits, which are sometimes beings and take shelter in people without any particular reason. They are said to come to a man when he is asleep and give him a heavy pull, which makes him wake with a start. He talks wildly, and acting unlikely, knows that an evil spirit has attacked him. In a short time he becomes ill, and is seen by him, the head of the family, the father, father's brother or other old man, most suitable honey-wine over the head, saying as he does so: *Ii!*, as, "Go, go", ordering the spirit to leave him; and then he will have a chance of recovery.

When a man is about to die, he is allowed to be embraced on the side, and during the evening of the day on which he dies his body is taken out by his sons, or if he has none, by other men of his family or clan, and laid on its right side (men and women alike) with his legs straight and hands crossed over his breast, on the edge of the forest about three hundred yards away from his hut. If the hyaenas do not come and eat it, nothing is done, the body is just left as we, until the bones are left lying there. (This, of course, very seldom happens.) The relatives lament on the day the person dies. Those who carry out the body are unclean for three days and remain in their huts, while their people make honey-wine. The old men of the clan are then called together and some of them go up to the corpse, one of them bearing a gourd full of honey-wine, from which he takes a little in his mouth and spits it over each of the men in turn; the other old men then all duly have with the fat of a sheep or goat, saying: *Omondo anyore, anisyo ol kiliak*, "Go forth now, and rest with the children", meaning that you are now free to meet your children, since you are clean. The old men then drink the honey-wine.

Before a body is laid out for the hyaenas, all the ornaments are removed from a man's body by his sons, and from a woman's by her daughters, who then divide them among themselves. Before the ornaments are worn, however, they are laid aside for three months, after which some of the old men of the clan come and grease them with sheep's fat; and in preparation for the greasing the children make honey-wine for the old men who, after greasing the ornaments, spit some of it over the children and then drink what is left. Very old men and women are buried in narrow holes about 5 feet deep, in which they are laid wearing their clothes. A year after an old man has been buried, his children plant a branch of *mukagwet* (*Strychnos* sp.) on the grave and let it grow. Babies are buried in the dung-heap if there is one, otherwise they are laid out for the hyaenas like other people. The hut in which a person has died is not dismantled, but remains occupied still, on account of normal deterioration it is abandoned.

The dead person's soul enters the body of a hyaena when the body is eaten, and leaves the hyaena when the animal goes to ground, whence it goes under the earth to spirit-land, from which it returns periodically to visit the living.

Closely linked with religion, so closely indeed that sometimes it is not easy to see where the one ends and the other begins, is magic. By this term I mean the belief that by doing or not doing certain things, man can control

Site code:

48.

Interment of the corpse. — Hereditary succession.

The interment of the corpse differs from the practice customary among the Wakwafi only insofar as the poverty of the Dui affects it. They neither build a tomb[1] over nor do they anoint the corpse with fat. Wealthy people, i.e., those well-off with numerous progeny, are here buried by women, and, to be sure, in the kraal near the hut, so that after death they may hear the conversations of their children and enjoy the fragrance of their meals. All other corpses are simply dragged out of the kraal and put down approximately 100 paces from it. If the corpse has not already been devoured by hyenas the first night, which, moreover, is said not to happen only rarely, since in reality these carrion-eaters roam about the usually foul-smelling corpse every night, [illegible] does one hope as an offering the residue of the honey beer, consisting of cow petroleum, beside the corpse. A burial of corpses outside the camp is not customary anywhere. The prayer beside the corpse of a wealthy father can have [illegible] as [illegible] the [illegible] - God, father, give strife, give cows. What one said above about the Wakwafi holds for the remaining [illegible].

In the right of succession the same principles hold as among the Wakwafi. The insignificance of the goods left behind, however, often makes a division among those qualified to inherit impossible, and one can therefore very often observe in practice that the eldest son (of the principal wife) receives the entire inheritance consisting of bows, arrows, and bowstrings. The latter form the principal part of the estate and, after the death of a man, are distributed among the sons in the same way as the cattle among the Wakwafi. Just as the latter gives each of his wives a number of cattle to care for and enjoy the use of, the [illegible] leaves each of his wives a part of his bowstrings, which the sons of the wife in question then inherit. Widows as a rule join a man of their age class and live with him. Surviving daughters pass into the possession of the eldest son insofar as the bride price is to be paid to him upon their marriage.

1. [See Masai FL12, 10 Merker, category 766--Analyst]